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*Mr. Pike from
his friend Mr. Allen*

AN
ADDRESS

ON

INTEMPERANCE,

DELIVERED IN NORTHFIELD, MASS.

ON FAST DAY, APRIL ^{7th} 4. 1833.

BY SAMUEL ALLEN.

GREENFIELD, MASS.
PHELPS & INGERSOLL...PRINTERS.

1833.

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FROM THE HEIRS OF
GEORGE C. DEMPSEY

NORTHFIELD, MAY 6, 1833:

MAJOR ALLEN:

Dear Sir,—Please to accept our thanks for the very interesting and useful address on the subject of Temperance, delivered by you before the first and second Congregational Societies in this town, on the Annual Fast, April 4, 1833. Believing that the publication of such addresses tend to promote the cause of universal temperance, we should rejoice to see your address in print and before the public.

We are, respectfully, yours,

GEO. W. HOSMER,
WM. POMROY,
DANIEL L. CALLENDER,
CYRUS HOSMER.

BRATTLEBORO', VT. MAY 8, 1833.

GENTLEMEN:

The terms of approbation in which you have been pleased to speak of the address on the subject of Temperance, lately delivered by me at Northfield, has induced me to furnish a copy for the press.

Very respectfully, I am,

Gentlemen, yours,

SAMUEL ALLEN.

MESSRS. Rev. GEO. W. HOSMER,
WM. POMROY,
DANIEL L. CALLENDER,
CYRUS HOSMER.

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ADDRESS.

ASSEMBLED my respected hearers in agreement with the usage of our pious and venerated Forefathers, may this hour be consecrated to reflections calculated to advance individual happiness and broaden the basis of public prosperity. In the language of the Proclamation of the Executive of this Commonwealth, "deploring the prevalence of those vices and crimes which destroy the peace of the community, the indulgence of those evil habits and passions which violate social order, we would seek from the source of all mercy, the influence of a spirit of reformation and amendment to purify and save the Land."

In addressing you, I feel that the only claim which I can have upon your attention to what I may offer, will arise, rather from the importance of the subject of this address, than from the manner in which it may be presented. I have not the vanity to believe that I can offer original thoughts for your consideration, but I shall be satisfied, if I present for your reflection, in simplicity and soberness, *old truths* in a manner calculated to be useful.

At this day our country exhibits a spectacle which for moral dignity and grandeur has never been exceeded in any age. Our people alarmed at the fearful ravages which Intemperance has made and is making among us, have resolved by the blessing of God to expel that odious and hateful vice from our land. A simultaneous effort worthy to be beheld by intelligences of every order, is at this day in operation to prostrate that Demon, which has filled our land with grief—which has tenanted our prisons and which has made humanity shudder. To prostrate a destroying Angel, which has laid low the old man with his locks bleached by the frosts of age, the young man in his beauty, the maiden in her loveliness, and the matron surrounded by maternal responsibilities;—"which sows the heads of the young with untimely snows, and shakes the sands, which measure out the days of the aged."

That this effort as pure and as elevated as ever stirred up the hearts of the great and the good, may be blest with heavenly influen-

ces, cannot but be the desire of every Philanthropist and Christian.

To such of you, my respected hearers, who were the first among us to engage in the Temperance cause, this era affords matter for felicitous congratulations—you commenced the work when friends to the cause were few in number and feeble in power. You came forward under circumstances, which would have discouraged any one, not strengthened by the conviction of duty. You received nothing from the many, but open scorn or supercilious contempt and from those who wished you success, you heard nothing to encourage, for they were incredulous. They believed that your efforts, would like a thousand other experiments, result in disappointment; that the habit would not be surrendered by our people, and that all society could do, would be to punish the Drunkard when convicted of crime. That your exertions have not produced greater effects than we have witnessed, cannot with the reflecting mind, be the cause of wonder, but rather the occasion of joy and encouragement that you have accomplished so much. We do not feel any desire to invade any man's rights, nor have we the wish to see any authority exercised which is not strictly legitimate. But we wish to call the attention of the community to a subject as important and momentous as ever called forth the energies of man. We would not utter harsh sayings of those who have not connected themselves with the Temperance Societies, nor of those who do not practically illustrate by total abstinence, a belief in the desolating influence of ardent spirits, for we all know that but a short time has elapsed since the Clergy and Laity, with but few exceptions, in exercising the rites of hospitality, felt that the banquet spread for a friend could not be complete, without being accompanied with intoxicating drink. The time was, and recently too, when it was thought necessary by most of the community to use it in sickness and in health, and when it was administered with a fearful disregard to consequences to all ages, from infancy "muling and puking in its nurses arms," to decrepit old age. It has been deemed by many a Panacea for all diseases, a healer of all maladies, it has been resorted to by the poor and the disconsolate as the waters of Lethe were by the ancients, to drown reflection and awaken hope. How much all this has done to inundate our land with the leprosy of sin, is a grave and interesting question. Those who have practised the longest in our courts of justice and who have looked with an eye of curiosity and interest for the causes which lead to the commission of crimes in our land, uniformly declare that ardent spirit has produced more than three-fourths of them. Our almshouses and all our institutions of charity fully attest that *the dreadful enemy* has been at work among us. Our medical men with one voice declare that where a single fellow being is removed by the ordinary decay of nature, many are hurried to the grave by intemperance. Such evils should be removed—they should no longer be suffered to stalk through our land causing oceans of tears to flow and religion to mourn.

In borrowed language, "suppose a navigator should come home and tell us, that he had discovered a new island in the Pacific Ocean, extensive, naturally fertile, blessed with all the bounties of nature,—happy climate, agreeable diversity of surface, accessible shores,—navigable rivers,—forests,—hills and valleys,—and ample supply of all the productions of the vegetable and animal kingdoms which are useful, agreeable and necessary to man. But instead of man himself, as he exists even in the most degenerate forms of humanity,—the filthy Hottentot, or the cannibal warrior of New Zealand,—in whom the vices and the sufferings of savage life are mixed up with some of its stoical virtues, and the exercise of the natural faculties of our race, according to their (most depraved it is true,) notions of what is right, useful and honorable,—suppose our navigator should tell us, that this region was (not inhabited, but) infested with a most anomalous order of beings, wearing somewhat of the external of our humanity, but strangely travestied, brutified, and demonized. Thus, suppose he should say, that this island was cumbered with three hundred thousand of these beings, whose limbs, it is true, resemble ours, but in which the muscles yield no obedience to the will, so that the hands, instead of the grasp of steel possessed by the wildest savage, feebly close on their object, with a paralytic inefficient hold ;—and that when the poor being is fain to change his place, instead of planting his feet firmly on the ground, he can but reel forward a step or two, till he falls miserably prostrate. Suppose the features of his countenance, instead of being merely tattooed, (in doing which the curious skill and regularity of the process do a little to relieve its hideousness,) should seem wholly to have exchanged the variable hue and the curiously elastic texture of the human skin and integuments, for a kind of confluent leprous sheath, loathsome to behold, insensible to all agreeable impression, and living only to smart. Suppose the eye,—which nothing in mere savage manners robs of its lustre,—to be described in this degraded race as uniformly suffused with blood, or quenched in maudlin idiotic tears. Suppose the great organic functions of the frame, respiration, and digestion,—in the place of those natural processes, whose orderly co-existence and operation make up what we call *health*,—should be one unbroken succession of all that it is revolting to witness and agonizing and nauseous to suffer ; so that food shall be but as physic in the stomach, and the blessed air of heaven be returned as a fetid pestilence from the lungs. Suppose that the intellectual, the social, and the moral condition of these beings should be described as on a level with their physical degradation, that they should pass their wretched lives a prey to the worst passions, strangers to all the endearments of our nature,—perpetrating inhuman and brutal violences on each other,—ignorant of any language but that of oaths, execrations, and blasphemies ; frequently murdering each other with clubs, knives, and firebrands ; and when their horrid existence closes, dying in agonies and despair.

Suppose this were the account brought home by the navigator. What would be thought of it? That he had been guilty of an outrageous libel on humanity, if indeed beings like these would be considered as belonging to our race; that he had contrived a senseless, because an extravagant and impossible, fiction;—that he had represented beings that could not exist; and which none but a depraved fancy would imagine.

What then, if we should say, that, with a slight change in the locality, this monstrous, revolting and impossible fiction is a chapter of authentic geography? *The being we describe is the confirmed, habitual drunkard*;—and all can judge whether we have too highly colored the picture. There exist, by the best calculations which can be made, more than three hundred thousand drunkards, not herded together in one island, it is true, but scattered over the face of the United States at the present moment; and there are no doubt as many more, for every twelve or thirteen millions of population, in Great Britain and the North and West of the continent of Europe. Such a race, then, as we have attempted to sketch, is not reported by returning navigators, to exist in some newly-discovered and benighted islands never trod by the foot of civilized man; and unapproached by the heralds of gospel truth. No: it exists in our own beloved, free, enlightened country.

It is estimated by Judge Cranch of the Circuit Court of the District of Columbia, upon as good data as the nature of the case admits, that in addition to 375,000 persons who, upon an average drink daily three gills of ardent spirits and in consequence are occasionally drunk, there are 375,000 more who drink more than six gills *per diem*, and are confirmed drunkards. This is one for every thirty-two in a population of twelve millions. This loathsome and wretched race is therefore actually in existence within our borders." Is it not well my friends to unite and combine in one solid unbroken phalanx to arrest the progress of such a curse of an enemy which has bowed in bands of triple steel so many of our kind and which has robbed hundreds of thousands of subsistence and which does not feel satiated until mind shall have been prostrated and the whole moral character of its victims shall have been obscured in utter darkness? And have we in our community any who oppose Temperance Societies—any who speak lightly or harshly of men and measures, whose sole object it is, to ameliorate the condition of bleeding, suffering humanity? That we have, cannot be denied, but we will impute their opposition more to a misconstruction of the motives which actuate its members, than to the desire of perpetuating the wretchedness with which drunkenness scourges our community. Were we to hear that in a foreign land the plague was raging with a violence that filled it with mourning and lamentation and were to be told of the formation of societies whose sole object it was to detect the causes which lead to such results, and to provide a remedy, no man among us would frown upon such efforts, they would be considered as resulting from the best

affections of the heart, and we should wish them success most abundant and complete. Will any one stand aloof from Temperance Associations, which we believe all admit have done and are doing great good, and with folded arms behold the cruel destroyer

"Grinning horribly a ghastly smile,
 'To hear his famine should be fill'd
 And glut his maw?'"

Shall we while in the midst of danger and while surrounded by degradation most foul and humiliating, look on without a struggle to avert calamities which daily overtake parents in the prostration of their children, and which blast the hopes of children by the sad and cruel self-inmolation of the parent? Shall we continue to see an innumerable multitude of our race going down to the grave, rushing to the bar of God, there to receive the wages of sin, there to be judged by a BEING of infinite power and perfect holiness, who has declared that nothing impure shall enter into his presence, without uttering a warning voice and putting forth a hand strong with moral energy? Let us my friends ask ourselves these questions—let us dwell upon their magnitude and their importance, and give to them all the powers of our minds and the best affections of our hearts, and then I believe that we shall utter a response grateful to unperverted humanity. To effect a change in public sentiment, to eradicate from the public mind errors of long standing, and which war with the habits of the many, is a labor that cannot be accomplished at once, but which requires the steady and continuous efforts of those who seek to produce it. That union is strength, is a maxim as true as it is trite—but if we would effect the greatest possible amount of good which it is in our power to accomplish, we must not feel that in public meetings alone is the field of labor. No, we should wherever occasion permits, in the spirit of christian love, awaken if possible a wayward neighbor or friend to the danger of his situation, and by kind expressions of regard, which ought to dwell in the breast of every man, induce him to listen to the suggestions of benevolence. There are moments when the roughest and most dissolute of our species can be made to listen to the language of entreaty, and by words kindly spoken, we may be the means of producing a moral revolution of infinite worth. "A word fitly spoken in season, how good it is." If we would reform an intemperate neighbor, we should carefully watch for the moments when reflection is at work within him, and when his susceptibility to friendly advice is the most unequivocal. We should not approach him with an air of superiority, nor as though we believed ourselves less sinful than others, but rather with the humility and meekness which become men conscious of infirmities and guilt. We should approach him with the spirit of gentleness and kindness, and pour out our hearts like water, that we may if possible disarm every passion which is averse to the reception of truth. We should remember the old adage, 'many can be-

coaxed who cannot be driven.' Men have erred, and sadly too, in their intercourse with their fellow-men. The intemperate and dissolute have been too much neglected, they do not receive such treatment nor consideration as their situation demands. Were we individually to feel our responsibilities and what we owe to such beings, we should commiserate their situation with sensibilities so active and so just, that we should be led to vigorous exertions to restore them to virtue and purity. We should be led to pray most devoutly and earnestly for their reformation and we should with the freedom which ought to be felt by every man when on an errand of mercy, portray in bold relief the awful consequences which must ensue from the gratification of irregular and unholy desires. Have you an intemperate neighbor who is striving to regain the good path, who is struggling to throw off the incubus which presses him to the earth, encourage him by your kindness, give him your hand, and make him feel that he may yet be restored to the confidence and respect of the community. If we were more true to our fellows than we are, we might shed a ray of hope into the hearts of thousands of our race, who are now abandoned and forlorn. We might raise many by the blessing of God from the bondage of sin to the light and liberty of virtue.

My friends, we are encouraged in the good work of reformation. The signs of the times fully warrant us in the belief that a spirit is at work in our land and among our trans-atlantic brethren, which cannot but give us confidence that the ultimate results of the labors of the friends of Temperance will eventuate in a consummation most devoutly to be wished. Within a short period societies for the suppression of Intemperance have been formed and many of our most virtuous and talented statesmen have joined them. Men of all ranks, conditions and sects have in great numbers pledged themselves to total abstinence. Among them are many who have uniformly practiced it, but who believed that by giving the pledge others might be led to do likewise. Great numbers have recently commenced co-operating with the friends of Temperance, who were once decidedly hostile to such associations. Thousands who were once in the broad road to destruction, have joined the good cause and have resolved by the blessing of Heaven, to wrestle with this foe to God and man. Truth is fast triumphing over falsehood, and virtue is successfully warring with vice. We behold the bow of promise, and if we prove true to the interests of humanity, if those who have put their hands to the plough will not look back, the worshippers at the altar of Bacchus will grow few and feeble. By a statistical table chiefly taken from the 5th report of the American Temperance Society, we learn that there are twenty-two State Temperance Societies already formed—That there are more than four thousand Temperance Societies in the United States—That there are more than five hundred thousand pledged to total abstinence from ardent spirits, and more than one million five hundred thousand who practice it—That there are more

than eight hundred vessels sailing out of our ports without ardent spirits for use among the crews—that more than one thousand five hundred distilleries have been stopped—that more than two hundred public houses have discontinued selling any kind of intoxicating liquor, and that more than four thousand merchants have given up the traffic in ardent spirit. In our Navy, a change happy beyond the anticipations of the most enthusiastic has taken place. Commodore Biddle who commands the Mediterranean Squadron in a letter to the Secretary of the Navy states that the whole number of persons in the squadron, exclusive of commissioned and warrant officers, is one thousand one hundred and seven, and that eight hundred and nineteen have stopped their allowance of grog; and that on board the Sloop of War, John Adams, not a man draws his spirits. We learn from sources not to be doubted, that among the Seamen of our Navy there is much zeal in the Temperance cause. A distinguished officer of the Army in a letter to the Secretary of the American Temperance Society dated at his station, says, "When I arrived here, I question whether there were more than three men who abstained wholly from the use of ardent spirits. Now more than three fourths of our whole number are members of Temperance Societies on the principle of entire abstinence. They hold regular meetings once a fortnight, at which one of their member reads an essay or tracts on Intemperance."

I make the above extract because it furnishes incontrovertible proof that endeavors to reform the community are not hopeless; that they are not such Utopian projects as many have supposed them to be. Who among us a short time since would have supposed that the sons of the Ocean "whose march is o'er the mountain wave, whose home is on the deep," who with many good qualities have ever been proverbial for their attachment to the mantling glass, could be made to listen to the voice of wisdom and led to the practice of temperance?

Who would have believed that the private soldier, hired out not for the hallowed purpose of defending the liberties of his country and the blessings of home, but that he might *endure* the pains of mental and physical degradation, could have been brought to see that he was born to a higher destiny, that he has within him a mind to cultivate and a heart to improve and a soul to save, could have been brought to feel and fully to realize the horrors which must overwhelm the Intemperate? If such results have been produced in our Army and Navy, what may we not anticipate from continuous and active efforts in this cause, upon the great mass of our people, and particularly among our Agriculturalists, who compose a thinking, moral, religious and highly respectable portion of our community. It has been said by many that Temperance Societies had their origin in the calculating policy of Priestcraft—that they who wish to see them prosper, have in view the prostration of every principle that inculcates the true spirit of personal independence—that they wish to bring the minds of men to a state of vassalage, and thus fit them to wear the chains of slavery. Examine these charges and they will be found to have originated in error, for the truth is, men of the most liberal and elevated character, men whose lives have illustrated the high value which they put on freedom

of mind and thought—men who are constantly breaking the bands with which bigotry and intolerance would bind the religious community, have declared themselves the open, decided friends of the cause. Can it be said that the doctrines which inculcate Temperance ever made a man a slave? Can it be said that he who regulates his passions and ever keeps his mind healthy and vigorous has prepared himself to submit to the caprice of arbitrary dictation and to wear the chains which ambition would throw around him? That the reverse is true, philosophy and our own experience clearly demonstrate. He who possesses a sound mind in a sound body, and what more directly leads to it than good habits, is prepared to snuff approaching danger from afar and will be among the last to abandon and surrender the blessings of civil and religious liberty. He only is free who has his passions, and appetites, and feelings under absolute control, and all are slaves beside.

“The Despotism of vice,
The weakness and the wickedness of luxury,
The negligence, the apathy
Of sensual sloth, produce ten thousand tyrants.”

To be free, is to act upon the best principles, to discharge duty in the midst of temptations and to sacrifice every gratification that our appetites demand, which is inconsistent with the genius of Christianity. We may rest assured that when the spirit of liberty shall have left our shores, that when our people shall have ceased to imitate the generous daring and the heroic devotion of our Fathers, the causes will be found to spring not from principles engendered by Temperance, but will be traced to a general state of impurity and licentiousness. Let the dwellers on our mountains and in our vallies, slake their thirst at the fountains which contain no inebriating qualities. Let our schools be fostered and our religious institutions be cherished and we shall find that the true spirit of liberty will continue to be rife among us. Men bred in such a school will prefer Spartan broth with freedom, to all the luxuries effeminacy ever knew when accompanied with slavery—they will be in the language of another, “flexible to every breath of legitimate authority, unyielding as fate to unconstitutional impositions.” Temperance is friendly to the acquisition of property, to the preservation of health, to advancement in intellectual, moral and religious life, in fine it diffuses through the varied walks of life blessings in rich profusion. That intemperance does but increase the sufferings of the children of misfortune, is a truth no one denies. There may be a power in the mind superior to external condition, and if such an ally can be found, how wretchedly does man degrade himself when he sinks down in hopeless despair and surrenders himself to guilty indulgence. If poverty assails us and with her leaden arm presses us to the earth, we may indulge the hope while good habits and good principles are cherished, that a brighter ray, even in this life, may dawn upon us, but if we allow ourselves to be enticed by the wine when it giveth its colour in the cup, we cannot reasonably indulge the belief that our condition will be improved. In the day of disappointment and suffering, “should the

Priest and Levite come and look on us and pass by on the other side, and even friendship deem it prudent to desert us," we should remember that such occasions call for untiring energy, for unfaltering resolution, for manly vigor and christian firmness, and he who thus meets the rubs of life to which flesh is heir, will from seeming evil educe manifold good. He who is seeking to improve either in mind, body or estate, will find that while the fires of guilty indulgence are lighted up in his breast, that he has undertaken a task as hopeless as were the fabled labors of those who were condemned to draw water in leaky buckets, that he like Sampson works in chains. Poverty is not to be dreaded so much because of the physical privations which attend it, as for the moral and intellectual degradation to which its chilling influences oftentimes lead. "Give me neither poverty nor riches, lest I be full and deny thee, or lest I be poor and steal and take the name of my God in vain," is a prayer composed by one who seems to have had a deep and thorough acquaintance with the human heart, by one who knew what dreadful consequences oftentimes follow from causes seemingly remote. Calculations of profit and loss would not become this place, were it not that the mind forgetting the paramount principles which should direct the life, sometimes finds an auxiliary in facts of minor importance, and is thus led to such reflections as prove the handmaid to virtue, and ultimately spreads over the whole man the lovely and priceless character which He who came to purify and save, directs us to acquire. For instance tell the man who is unaccustomed to computation, that the small sum of six and a quarter cents saved on each and every day for a period of forty years, and annually placed at interest would accumulate to the amount of three thousand five hundred dollars; that the sum of twenty-five cents laid aside each day and allowed to remain at interest for the same time would result in an estate of fourteen thousand dollars, associations may spring up in the mind of that individual which will be likely to result in permanent, in everlasting good. He will find that he who indulges in the habit of drinking and thus expends his money for that which never enriches him but makes him poor indeed, cannot but reproach himself, if when age shall have chilled the energies of youth, and the blood course sluggishly through the veins, he finds himself dependent upon the arm of charity for a shelter and a home. Within the last week a gentleman informed me that he had made a calculation for the purpose of learning how much he had injured his estate by the purchase of wines and ardent spirits for himself and his friends, and that it told him that his property was lessened to the amount of more than twenty-five thousand dollars. I looked at him with astonishment when he made the declaration, but my surprise dissipated when I found that forty cents expended each day within the time which his calculation embraced with interest thereon added, would make that sum. How many in our community live on mortgaged estates, leading lives of dependence and anxiety, struggling to meet the annual payments of interest on money which they have borrowed, who might have been free from the bondage which such a state imposes, were it not that the bottle travelled often to the shop to be replenished with the poisonous liquid. Many a farm which would

in rich profusion yield returns to the labor of the husbandman were they tilled with care, now through the influence of Intemperance, presents to the eye of the traveller in its dilapidated mansion, prostrated fences, half fed cattle, and general sterility and decay, nothing but wretchedness and woe, and were the traveller to enter such a dwelling what would he witness but sights disgusting to the eye and language offensive to the ear? He would see the husband, instead of mitigating the sorrows and cares of maternal life, inflicting upon the wife, wrongs which press her to the earth, and which fill her heart with wounds more cruel than can be described. He would behold the father poisoning the minds of his offspring, by accustoming them to hear sounds of profanity, and by bringing them in contact with the turbulence of ungoverned passions. He would witness young immortals, growing up unschooled in those exercises which qualify men to act their part in life with dignity and honor, and which tend most directly to the formation of moral and religious sensibilities. In view of the moral desolation and ultimate results which flow from intemperance, the subject grows big with interest—when we consider that it is the germ which speaks into being crimes of every grade and every hue, we must feel that its defilements present nothing to the mind but the blackness of darkness. When we contemplate the momentous truths disclosed in the pages of inspiration—when we dwell upon the hour when our souls shall be stripped of their earthly tabernacles, and stand before the throne of perfect justice and unmingled holiness, we want language to express with sufficient force the necessity of closing every avenue to vice. It is the doctrine of immortality which invests every subject of an intellectual and moral character with an interest which the most obdurate of our species cannot but sometimes feel, and wretched, deplorably wretched is he, who is not swayed by its monitions and who is not tremblingly alive to its eternal consequences.

To temperate drinkers so called, we say the friends of total abstinence from ardent spirits need your aid. Your example and your influence if brought to bear on our side, would be salutary. The intemperate now look to you as patterns worthy of imitation, while at the same time they forbear to stop where you do. They take the intoxicating draught and plead that their respectable neighbors do the same and are thus led into guilty excesses—you cannot be losers by total abstinence. Lead us not into temptation, is a sentiment of so high an origin and is so important in its relation to human happiness, that it should be frequently uttered and its requirements religiously followed. Total abstinence, can do no one any harm, but in various ways works for good. Besides, we should remember that strong men have fallen. Men who once would have said, "Is thy servant a dog that I should do this great thing," have fallen to the lowest state of debasement. Men who once wore the port of masculine vigour and intellectual power and who were to human apprehension at a great remove from drunkenness, have fallen through the influence of what has been termed moderate drinking, a prey to the most disgusting excesses. To dealers in ardent spirits, we say the temperance cause needs your aid—many among you by the general intelligence which you

possess, by the virtues which you practice, by the love of order which you manifest, and by the religious impressions which govern you, have a commanding influence in society. You daily associate with the active and the enterprising, and if they see that you are in earnest in the good work, their minds will be brought to bear on the subject, and when that result is produced they will be led to co-operate with you. I do not come here to anathematise any men or set of men for engaging in a business which but a short time since was considered by good men in our community as neither immoral nor antichristian, but I would ask you with that plainness which the importance of the subject demands, whether if you were to examine into the lawfulness of the business and were to settle the question not by any conventional rules, but by that immutable standard the New Testament, would you not find it an improper employment? Whether if one of you were to be blessed with a personal interview with our SAVIOUR, such as the young man in scripture had, would he not say to you as he said to him, "one thing thou lackest?"

To the Agriculturist, we say, the friends of Temperance need your aid. You have many in your employ whose happiness will be much affected by your example. The cultivator of the earth obtaining from the soil (by the blessing of the God of the Seasons) support for himself and family, occupies a place in society highly to be prized. Surrounded as you are on all sides by the manifestations of the love and the wisdom of the DEITY, removed as you are from the iniquities which attend the lives of those who do business on the mighty deep, from the exciting cares and fluctuations of trade and from the rivalry and doubtful results which attend the lives of many professional men, you seem in a great measure removed from the temptations which surround those callings, and if you are true to yourselves, you will make all these blessings minister to your good. You will, in the cultivation of your feeble acres, in your allodial possessions, cultivate a spirit of personal independence, of love of country, of pure morality and genuine religion. The yeomanry of our land have done much to perpetuate the principles which give to man his highest attributes, and long, long may it be before they shall have marred the character which they have so well supported. Composing as you do a majority of those who elect men to offices of trust and honor, this country will find in the day of your declension, should that period ever arrive, that her strength has changed to feebleness and her glory to dishonor. She will then be ready to wear the badges of slavery and will seek for repose in the calm of despotism. Cultivate and cherish we beseech you the principles of civil and religious liberty, of stern integrity, of rigid temperance and personal independence, and you will be the efficient instruments, under God, in perpetuating those rich blessings which our Pilgrim Fathers, when they landed on the rock of Plymouth, resolved to transmit to their descendants.

If the principles which Temperance Societies inculcate, had been more generally received and adopted, many of our farms which now yield little but the noxious thistle and the exterminating yellow weed, would have been redolent with the fragrance of crops, which would

have given to its possessor all which the lap of plenty ever knew. Give to your children we beseech you those advantages which they are entitled to receive at your hands, infuse into their minds we conjure you a love for useful learning and high moral endowments, teach them to avoid the intoxicating glass as they would the poison of asps, and in this manner you will co-operate with the great army of good men who, under God, bequeathed to us the blessings which we now enjoy. And here I would remark to all those who labor themselves or have others in their employ, that one of the causes which lead to intemperance may be found in the fact that the intervals which elapse between the regular meals which custom has prescribed are too long for those who labor in the long days of summer, exposed to the influence of a burning sky and a parched earth. We all know that when labor has wearied the frame and rendered the system faint, it seeks for some restorative, and I present for your reflection the question, whether food carried into your fields at the hours when strong drink has been generally administered, would not prevent that craving for intoxicating drink which many feel. We have been taught either by observation or experience, that the man who believes that he needs grog to invigorate his frame, finds, when he has taken a quantity of food and a cup of water, that the desire for ardent spirit subsides for a season. To the aged we say, the cause of Temperance needs your aid. Your years command attention and your example will be fruitful for good or for evil. The advice which you give coming from the lips of experience cannot but have an influence standing as you do, as has been well said, "on a central point of observation, between time and eternity," the young should listen to your councils with docility, and those in the meridian of life should grow wiser by your inculcations. You have witnessed the desolations of intemperance, and you can well portray and in graphic language delineate the gloom which it has spread around the heads of many whose morning sun arose in splendor and in joy. That you live to witness the efforts which are now in operation to improve the condition of humanity, must be felt by you as a blessing of incalculable value. May I not add that at this hour, the sentiments of joy and gratitude have taken possession of your breasts which filled the heart of the devout Simeon, when he beheld a flood of happiness rushing in upon the world.

Parents! The cause of Temperance needs your aid. Your happiness is in a great measure dependent on the character of your offspring. Whatever of external good you may have given them, it will not impart to your hearts peace and joy unless your children walk in the fear and in the love of God. And with children who do thus walk, though poverty surrounds your dwellings and sickness visit your frames, you can rejoice and be happy. Go to the aged father and mother whose lives have been one continued struggle for their household—who have eaten the bread of unremitted care and labor, and they will say, when surrounded by virtuous and pious children, that their labors have been light and their blessings rich and abundant. Parents! Is not the Temperance cause one which you delight to see prosper! Is it not co-operating with you to carry

your children forward to joy in this life and to be the recipients of those blessings in a future state which are promised to the virtuous and the good? Is it not warring with an Apollyon which has prostrated millions of children and which has sent broken-hearted to the grave many a parent? Many a beloved child, "many a gem of purest ray serene," who seemed destined to illumine the earth with rays of light from the chambers of imagery and power, has through the influence of strong drink sunk down into hopeless, remediless ruin. Pray then parents we beseech you, that this ark of your safety, may bless the whole land, give it your countenance and support and the issue will be for good.

To those who are in the morning of life, whose hearts are now gay with hope and buoyant with expectation, who have never felt the perturbation of sin, nor the wretchedness of the soul when it duly weighs the aggregate of guilt which a life of transgression imposes, I would say, join in the good cause of Temperance—there is healthy music in every pulsation which it beats, and it will by the blessing of God support you in the hour of temptation and in the days of peril. Imitate I conjure you my young hearers the prudence of Ulysses, who caused himself to be lashed to the mast when about to pass the Isle of the Sirens. Many of you have read in classic song, the beautiful description of that interesting voyage; how he became enamoured with the enchanting sounds of their music, how ready he became after all the caution which he received, to trust himself on their accursed shores, and how he found that his safety consisted in those bands in which he caused himself to be encircled, while his mind surveyed the dangers of his anticipated voyage. Your voyage is also full of peril; trust not yourselves for a moment in a world where your virtue and your peace are in danger of being wrecked, without fortifying yourselves with those principles which can alone cause the poisoned arrows which may be aimed at your happiness, to fall harmless at your feet. Suffer not yourselves to be lashed into duty on the billows of self-inflicted distress; rather survey in season the path which leads to happiness and follow it to its ultimate consequences. Then you will find in the full fruition of unspeakable blessings, a glorious recompense for all the struggles which you may have made to preserve yourselves from the fascinations of dissipation and the blandishments of sensuality. Let your standard be high and then, although fallibility will attend your best endeavors, your approximation to excellence will be distinctly felt and recognized.

The fitful spasmodic struggles of passion, cannot produce happy results, either to the individual who is subject to their sway, nor to the community in which he dwells. He may as well look for manifestations of power under the guidance of wisdom in the convulsive throes of the distracted patient who borrows momentary strength from the violence of his disease and then sinks down the child of feebleness and debility, as to look for monuments of true greatness or exemplifications of virtue in him who gathers his strength from the exciting cup in the feverish "hours of mirth, and song, and wine." The child of impulse is but the creature of circumstance and wretched is he who recognizes no Pharos by whose light he may direct noble exertions to noble ends.

To the female sex we say, the cause of Temperance needs your aid. Your influence is great and commanding. Intemperance has too long suffused your eyes with sorrow's tears, and made countless numbers of you mourn.—You have too often wept in the secrecy of silence, over the ruin which it has thrown around your dwellings, and you have been made to feel by its influence, that greatest of all earthly miseries, the desolation of the heart. It has caused him who vowed at the hymeneal altar to be your protector and friend, your solace and your support, to turn recreant to duty and to honor. That your sympathies are enlisted in the good cause we do not doubt, for whatever has for its object the promotion of happiness and virtue, has ever found in you an advocate and a friend.

We need the aid of all men and we should have it did they feel the responsibilities which they are under to their MAKER and to their fellow creatures. Thanks be to God that there are indications that the day of insensibility to the cries of suffering, degraded humanity, is passing away. A spirit of inquiry for truth is abroad in the earth, which we believe is destined to pour a flood of light and joy upon the human race. A spirit of active philanthropy is more general than it once was. Christianity is reaching the hearts of men and quickening them to duty. Thousands who were once cold or lukewarm on those subjects which most directly bear upon our present wants and our future happiness, are now awake to duty and are beginning to feel the length and breadth of their responsibilities. Fellow Christians, let us the servants of one GOD and candidates for salvation through one SAVIOR, of whatever sect or denomination we may be, strive to edify one another and prove to the world that we are more anxious to promote the truths of the Gospel than to build up a party. Let us lay aside all ill will and uncharitableness and manifest that we have at heart a strong desire to lay broad and deep the institutions of christianity. Let us love one another sincerely and manifest our regard for each other in our daily walks. Let us keep the unity of the spirit in the bonds of peace, and thus evince to those who would desecrate our temples and make shipwreck of the Christian faith, that though we worship in different houses and under different forms, we have an imperishable desire to see the whole human family embrace its truths and repose under its broad and ample wing. Let us all unite in promoting the cause of Temperance—this is common ground—to this work we may bring united efforts, and united prayers, and when we thus mingle, we shall love each other more, because we shall have known each other better. Members of Temperance Societies! For the success which has attended your efforts we have much cause for thankfulness. The influence of these associations have been brought to bear not only upon every State in our Union, but upon other climes.

In Europe and in the Isles of the Pacific Ocean, the friends of Temperance are rejoicing in the light which they are dispensing.—If we are true to the cause which we have espoused—if we continue to struggle against the influence of a habit which wars with man's temporal and eternal happiness, we may hope for the blessing of God upon our labors, and when that is imparted we can ask no more.